

There are so many now I can't see if everybody is here. Of course I wouldn't know it anyhow. This is our last meeting this year. And it is usual that when the last part of the year comes around that we of course connect it with Christmas, and that it is a possibility of talking about what we have done; and maybe to make plans of what we would like to do and perhaps can do. There are a few things still in order to finish up this week. There will be movements for beginners on Friday. There also will be some music Friday evening. Next week, as you know, no meetings. As I said before, perhaps a little music on Friday, but that is still in the lap of the gods.

I came back; I went this week-end to Pittsburgh because I think there is the possibility of starting a group. And, I think in January they will, a few of them, will start. I first had the intention to go to Santa Fe, but that was a little bit mixed up and I learned a little too late; by that time I changed my mind and I went to the West Coast. It was necessary in Berkeley to have a little talk with a few people. And, also, we managed to have a dinner together because Andy Andrews came from Seattle and spent the week there. And this is in connection with certain work that gradually different groups can do together. We'll talk about that a little later. Sunday evening we had a general meeting in Berkely, and also regarding the different groups, they will get a tape of this meeting, and I will advise them - how can I advise them though? - How can I advise them

because they don't know unless they listen. And when they are listening, they already are advised. So, probably I have to send a separate note, that they ought to listen to this tape.

But, here we are. On Thanksgiving, as you probably remember, we talked about what to be thankful for, and how to be thankful, and what it really meant; and what we have sown and what we have reaped. What are the results of Work in us? What can we at the present time count on more than what we were and had a year ago? Have we to some extent improved, and do we have expectations for next year that you will continue? And what will be the rate of this continuing? Will it go up? Will it start to waive a little bit? Will it go down for some of us? We are in a very difficult state, you know, because usually after we have gone on now, and this is probably how long? Four or five years of this particular kind of work that we are doing now, there is a time in which people in general when they become interested in Work, start to question it. Sometimes they don't know if it's worthwhile. They don't see the results, very often because they expect certain results and it doesn't work out that way. But to what extent, and this is a good time to think about that, at Christmas, because the meaning of something that of course is being born, that is like a new something, like a new lease on life, with which fortunately Christmas is the end of our calendar year. With that we go on into the next year, and what is it that we want to go on with? Or, what is there that is being born? Of course, we say more or less glibly, it is the ideas of working. But even that doesn't mean so much until you have found out what Work might mean. And then you are then in a rather low state. And perhaps you even become critical. And that sometimes you're ready to give up,

what is it in you that prevents you at that time to realize that it still might have a meaning even if you don't see it?

I think it's important to consider it because we will all have that particular difficulty sooner or later. It will affect the group. It will affect certain people who make up their mind that they want to stay away. Sometimes they compromise and they say, "I will stay away for a little while and then I come back." And, some of them do, and some don't. And what is it really that prevents them at that time, because, as I've said many times, what will they do without Work? And I mean that in all seriousness, because the only way by which a person can get renewed effort, renewed enthusiasm or reason for wanting to continue is that they start to think about what would my life have been without. Of course it's almost impossible to imagine it, but you can very well remember how things were before you became acquainted with Work on yourself or the ideas of Gurdjieff, the ideas of objectivity, or an aim of freedom, an aim of something that is represented, you might say, as a matter of atonement, by Christ, of making connection between man on earth and that what may be above him, having a different value, and a different height, a different level of being. And that the contact has to be made in some way on account of one's own effort. Because, by oneself on earth there is nothing to indicate that one actually can extricate oneself from earth than only at the end when one dies, and then automatically, one is removed. And again and again that same question comes up, what is there that stays and that has any chance of continuing? What is there that is in a man that could become permanent? And when you start to question yourself, what is and

what has been the good of Work in my life, I think you have to consider, is there something that is more permanent, something that is a little bit more reliable which I didn't have? In what kind of condition did I use to live and how did I meet ordinary conditions of life or relationships? And then you start to look at it and try to add up; and it is a difficult thing to add it because you have no definite measure. And many times you have to go a little bit by intuition because you cannot figure out exactly how it is and what it is, because relationships are not measured that way. They are measured by feeling. They are measured by something as a state in yourself in which you recognize at certain times that something has been acquired and that something has appeared which you did not have before. Or in any event, that it has given you more insight in the total structure of yourself, and that it might have lead to certain connections which you did not make before. Or that you have in yourself something that is a little stronger and a little bit more of an aim. And particularly, when you start to compare yourself, how you were before, were you, when you are honest, were you aimless? It is not that I say that you did not have interest in a variety of things, because anyone who is alive, of course, always will come and remain interested in reading or talking or in studying, or in doing certain things for their own benefit. But all of that, even if you consider it from that standpoint, is that permanent? And by permanency I mean in the first place something that you can rely on that is always there; this is a question of permanency. Not every once in a while, but that it is there every time you call on it.

And, of course it also might mean that it remains in existence, even after you as a physical body, dies. That perhaps might lead to some kind of a religious ideas, and I don't want to talk about it because that is not the immediate motivation for oneself when one is interested in the particular conditions in which one lives in life, and most likely the kind of suffering that one has gone through. And that constantly one has to meet such conditions if you ever want to have the name of a man, and that you don't run away, and that in life itself the aim has to be that you become more and more a person of character.

This is what I mean by the reliability of oneself. And for that you need something that, as I say, you can call on because it is there and you have to have the knowledge it is there. And it is something that becomes much more tangible in you than God could become even if, on account of prayer, you can establish a relationship, and sometimes leave this prayer with the firm conviction that someone like a Heavenly Father exists for you. It is not something that then, at such a time is really permanent enough to last longer. And maybe you have to repeat and repeat prayer after prayer. And if you do, you're not equipped for life anymore. Because you withdraw and you lose yourself then in that prayer, and you have no more contact with the necessities of daily life.

So, when it comes to the question of how am I in my daily existence, and how was it it used to be, and how is it now, and what can I reasonably expect: this is what I think you have to consider between now and the first of the year. So that you go into the year with the very firm conviction that you either wish or you don't. You must be quite clear about it because I would like to be clear about it for you.

That is, I would like to know those who come to Tuesday. It is still that kind of commitment I always talk about, of something that I know that you must do. As far as I'm concerned, I think it is absolutely a necessity, a definite need, something that you really, in my opinion, you never should be able to do without. And, by that I mean that there has to be in you a very definite way of knowing how to work, and that you are working, that you make attempts, and that you believe that in making work attempts, you will be able to achieve something, I say, of a permanent character. But, in any event, it will give you insight, in the first place. You see, the insight is a question of knowledge of relationships. It is also an accumulation of further data about yourself and about others. It is to some extent psychological understanding based perhaps on what you have lived through, but in any event that you can meet present conditions with a certain confidence because you have then a chance to be able to foretell what may happen since you know yourself, and you know what you are. You know what you can expect from an unconscious being who is habitual; that you have studied, as you know, your tendencies and that in this year you have been able at times to go against them in order to find out where to get the energy in order to continue to work. And perhaps the result has been, if you look back over this year, that something has been accomplished, and that in that sense you might consider yourself, I wouldn't say, a better man. This is what Gurdjieff tells: what to do, and without any mistake, without any complication, complete and simple, and so that anyone can understand it. And that there need not be any particular disagreement about the ordinary rules, the ABC of the necessity of Work. And that the only fault there is in it that you don't use them. And

that you don't actually try to apply them. And that you allow your professional work or your personal interests to interfere too much.

It is always a question that sometimes you are afraid that you might become too conscious, and that you think that it is necessary to be a hundred percent. All of that of course is nonsense. No one will ever reach it, and I don't think it's needed. I think it's necessary that you will be able to call upon it whenever it is required, and then that kind of a form of energy which is of course of a higher nature and for which we even could become much more responsible than for the energy which you take in in your daily life by means of ordinary food and even breathing. That that of course is precious, as having a certain quality for which you become responsible, you're not going to use it for ordinary things. So it is utterly useless to call on God when you can do it yourself. And only when you have the difficulty that you don't know - at such a time, maybe Work in the form of energy, in the form of an understanding of what you ought to do, might help you. And at such a time that you actually work, and not just consider it a little thought or a feeling which at times perhaps pleases you, but which will not buy you any bread whatsoever.

This is the determination I think that you have to make regarding next year. If you don't do it, you really in my opinion you don't belong in Tuesday, to Group I, to the so-called esoteric group, to the group in which and where we talk about how to apply, and what obstacles there are. How to avoid them, how to dissolve them, how to dissolve in yourself the obstacles which always will remain as long as you are on earth. And then to try to become conscious at least for such times

when you will need it. So that if you wished, theoretically, you could be a hundred percent conscious. But as long as you are on earth it is not necessary to do that. Only at times, - I've said many times - as if you have God's telephone number, and you can call him. It is of course, it is an unlisted number. You have to work for it in order to get it. You have to go through certain, let's call them, formalities before that kind of number is given to you. This is the question of your own psychological development in which gradually as you work, you will, I would almost say, all of a sudden, find the number which was unlisted, and which then becomes listed in you because there is something that has taken place in yourself.

So, when I say that what is it that you have gained, you try to compare it with the way you were, and how you now, if you possibly can, face differences and difficulties in life, and how you can look at suffering and what perhaps of your own vanity has diminished a little bit, and to what extent you have now more inspiration for trying to uncover more of your inner life. Because, after all, the whole question is the development of that what is still unseen, and that you would like to bring to the foreground, and still use it as a manifestation in that which is a phenomenon. The recognition of that what is the law of three in one, and which is a noumenal law, that it becomes more and more associated with the form of our daily life which is subject to the law of Seven. And because of that, in our manifestations as we are, - and this is the way you can judge about yourself what you have gained, that you then know that perhaps the ideas of Gurdjieff had a value, and that you have to be honest about it, admitting it, or not admitting it. This is a question of your conscience; and it's not a question of anyone else telling you.



It is a question of if you are sufficiently interested to consider it from that standpoint. And if you come to that kind of a conclusion that it is worthwhile and it has been worthwhile, then you think about it before the end of this year: What will you do now? To what extent now will you take that responsibility?

In the first place, it's a responsibility for yourself. It is naturally so because that is the only way you can start, and the only way you can start applying anything of that kind of a knowledge in order to make it practical for yourself. And the immediate result is something that accrues to you as a person. And gradually out of this person and that, what is taking place - doesn't it run John? What happened? - That what is taking place in you, that you know that that has the value, and perhaps is attributable to your interest in work and the actuality of working.

So, that when you get to this particular point; I work for myself and on myself. I am very selfish about that because I can afford to be selfish in the sense of being self-centered because I don't take when I work, anything away from anyone else. Therefore it is not selfish in the other sense of the word, and it is not altruistic of course, because I don't do anything with it regarding other people. That will come later when I see that I have an obligation of that kind. But for the time being - and this is quite legitimate - work on yourself, for yourself only. Don't consider other people. Just work and try to wake up. Try to do something with yourself so that you could become a real man in the sense of Gurdjieff, harmonious, whatever you understand by this question of harmony. Probably it is

closely related to the balance and equilibrium within yourself, not as easily disturbed, to hold on to something that remains more and more permanent as part of your inner life, part of your essence, part of that what is real essence, part of what is real man. Or rather, that real man becomes as an expression noticeable in that what you are as an unreal man, or perhaps a person who lives on the periphery. So that the question of calling on God when you wish, is simply that you have a flexibility in yourself to shift the point of gravity wherever it is needed for that what you have to meet in daily life, and that with that, and having this kind of flexibility, of course you must be sure that you have something to stand on; this I call the solidity of man, or his permanency within himself, or ultimately, when he wants to attribute it to something, of that what is there for him to be as a representation of that what he might become, or with which he would like to join, to fuse ultimately. And that then his conscience will have more and more the coloration of the voice of God within him.

These are the aims. The aims to be reached. The aims are possible for man. Otherwise I would say they would not have been given. The Ten Commandments are given to mankind not just as a little theory, but as something that should be lived for, and in accordance with which mankind as a whole, or whoever claims to be a Christian should actually try to live, with that in mind, constantly having it with him, as if at such a time he can call on the Ten Commandments and then know what to do. That what is a man is a man who is able to do and to do it at such a time and in such a way that it is the requirements which are needed by that kind of condition, and which

he believe, that he understands this. And he fulfills them then with his responsibility, in the first place; and in the second place, that that what he then does is in connection and in agreement with what he understands of, to say that word again, the Heavenly Father, wants him to do. These concept of Endlessness and His Endlessness, the Absolute, the negative, the positive, and that what is still Milky Way and that what is a little vague and not very clear, and that what is within our reach of our solar system within ourselves. All these kinds of questions, I think, you have to wonder about more and more in order to see if you can elucidate them from the standpoint of being awake. And what the meaning is for that.

Again and again the questions of: what is earth in one, what is really your head? What is your emotional states; what are the effects of those states on you as expression and manifestation? What is the moon in you? What is there that is an obstacle? What is reflected light? What is not real which appears to us real?, which is at times visible and not at other times. What is it with us that all the time will come to the foreground when you consider, this is me as a personality? How is it that I am the way I am, and what is it that I ought to be able to do about it if I wish to grow up? This wish for growth, this wish for a continuation, sometimes evolution you might say, of that what I know is not as yet developed enough, not as yet crystallized enough to be able to be used. That what is now crystallized, to decrystallize it; that what is potential, to make it actual. That what could grow in man as an emotional body, that what should actually start to function as a possibility of his soul. All of these questions, they will come up

time and time again. And be serious about them. This is the requirement. Because if you actually are honest, you will know that something has to be done. Otherwise you are not a man at all, and you know it. It is this what is deeply rooted in man, that he knows he has a responsibility. Not that he is able to discharge it; but at least, he knows it. And if he wants to cover it up, he becomes more and more like ordinary matter, just a little bit of a body that happens to walk around; and practically dead to the rest of the world; and surely dead to himself.

This is of course, you might say, the danger, this is the aim that one might fall into. And sometimes one starts to return to that kind of a state when there is a little disappointment every once in a while that you don't see what are the results of work on yourself. Get out of that state. Again compare it with what you were. Again see what is available. Try also to see if what you now at the present time already apply, and what at times you remember, and at the same time saying that "it is not doing me any good." Can you separate what is already your viewpoint, and in how far this viewpoint has already been affected by the ideas. It's extremely difficult to separate them. It is also so difficult to look at other religions or dogmas or philosophies and not to look at them from the standpoint of what they contain, or to try to understand them from the standpoint of objectivity.

Of course, there is no question, logically speaking, that if one is subjective and you want freedom, the only way to become free is to become objective. I mean, it is such a logical conclusion. The difficulty is of course, what is objectivity? And that you have to learn.

That is, you have to learn what is the result of Work and how to recognize it. You have to learn it with yourself as a taste. It is not necessarily the kind of knowledge because it is there where you prepare. But the taste is something that takes place in the level of your being. And the taste can change, that is, the wish to continue to live can change. It is the wish in yourself that you know that regardless of whatever might happen that then you continue to wish to continue to live and to meet the conditions. That you don't get discouraged, that there is of course, hope. There is also with the hope, there is a belief that you can reach something in the future.

This you consider for next year. This you come to as a definite conclusion when you come to the esoteric group. And you will of course hear a little bit more about certain things, how to do, what and what. And that you're not looking for something that is not there, or that is inherent in what you can expect, and that in that sense you become reasonable about your own possible development. Because, by this time you must know yourself. You must know yourself well enough that what you can even expect. You cannot expect the impossible. That what is possible for you is only the possibility in the future. And even if you are a little unreasonable that you may wish for the moon, you also know with your mind that you will not get there. And if you do get to such a place, that you are not prepared, even to be able to live there.

What will we do next year? What and how will we work? As I said, you start with work on yourself. In that sense you remain within your own world, your development, to the extent that you possibly can be awake at any one time when it is required. Particularly when you are in meetings or when you start to talk and when you want to help someone

also, the requirement is: you are as awake as you can be. Don't talk from your unconscious state if you possibly can help it. You will have many meetings without me. I have to tell you a little bit about such plans, but before that I would like to say something about general responsibilities. This year has been fairly good. When we talked about it in the beginning of this year, about the necessity of financial contributions, there was a very excellent response. Gradually over the year it went down a little bit. And it is not at the present time the way I think it ought to be. And you still have to reconsider, and consider and consider again and again and again, regardless of how difficult it is to fulfill your promises. And only that you will not have that promise until you say yourself you cannot do it in the proper way. And then it is a question of your conscience: can I actually not continue with that? The reason for it is of course so obvious - I depend on it. I wish to depend on it. And for that reason that I want that kind of a cooperation. And it's a cooperation that all of us can help with. There is another kind of a cooperation as far as work is concerned, together, and to do certain things like projects. Naturally, such things of course help, and sometimes they might even take the place of money of contributions, and whatever it is that you consider for yourself as value that you can give. But you have to continue, and again you have to judge about what you wish to do. And again you have to be quite open, because I think that the responsibilities of the maintenance of this what we are trying to do, to help to make it exist, to help to continue it in its effect on whoever can be affected.

And this is another way of looking at Work. That, if for some reason or other, you do not get what you hope for, that perhaps the fact of the existence of Work and a group like we have - and it is as you know and as you can see, pretty large at the present time. It has gone in the right way. It has multiplied a little. It is interesting to see it. It goes up and down, and still it goes up more than down. And we are gaining in that sense a little ground here as well as with other groups. And it is necessary that more time should be spent in order to meet the conditions as they are presented, particularly when there is an influx and even an over-influx of new people and there are not as yet sufficient people who can guide it. This is a question we have to face here also. Because you are still a little bit at a loss when I'm not here. And it is very good and valuable for you to have that, aside from the fact that it is physically necessary for me to be somewhere else, it will create in you many more opportunities.

And, I would like to change the set-up a little bit for next year, so that instead of the so-called Tuesday people coming to Wednesday, they will come to Monday, and then have an opportunity to talk about work to those people who we call, as belonging to the Monday group. I think it's a little different arrangement and for this reason: there are several people on Wednesday who come and go as new people, and they don't come then only for a certain reason of curiosity to find out what is what. And it is not that they are interested in how so-and-so can answer a question about Gurdjieff. The accent is more and more on generalities or in interesting subjects certainly in the light of Gurdjieff and to try to give it a certain background.

But, I cannot expose the new people to certain questions the Tuesday people are going to answer to those who then ask it in the line of that what is needed for Gurdjieff. And perhaps it is a little difficult for them to be a little bit more all over the place and to be sufficiently conversant with different subjects that might be brought up on a Wednesday. So, there are two reasons for it. One is to keep the Wednesday a little bit more pure in accordance with what we originally intended. And the second is that on a Monday it is a very good opportunity for those who can formulate and wish to formulate to consider that as it were, a preparatory stage in which there then is the possibility for the Tuesday, or those who are not as new in Work - mind you, I'm not saying, who are old in Work, not as new, who have been exposed for a sufficient number of years, not just a few months, but who do know by experience, again, experience, what they are talking about, and that they then can say whatever it is that they wish to say, in such a way that it can be made understood by those who ask questions. I will, at such a time, sit in the audience. I will not always sit here. Sometimes, perhaps I will. I will do it like we had one meeting for instance. You remember just before I left, some time ago, where I will be simply sitting there. And someone, and I would like to say this, someone will be in this chair, and not always the same person. I cannot ask that. You remember I've asked Wesley to do this for the time I was away for four weeks. He maintained it. I don't want to place that responsibility always on him. The fact that a person will sit in this chair,- and it can be a different person,- is already sufficient to indicate that that person has the authority of being a manager, a person who handles it, who is at times responsible as a moderator, without expecting him to have the



answers for all the questions. The questions will be answered by the people in the group, by those who feel that they can, and then then will take part in that kind of discussion, and they will prepare. Why? Because I will die. I have too much belief in the necessity of maintaining these ideas in accordance with what, I would almost say, I claim, or rather, to the extent that I understand it, and that I base it simply on that particular foundation because I know and I've seen, and I've read enough about the different things where there are possibilities of going astray. And that at least in that sense I am honest, and that I know for myself that I fulfill a certain obligation which has been placed on me.

It is for that reason that I would like this group to become really a group which works together and where the members understand what is the meaning of Work in exact language without any particular interpretation one way or the other. But to be able to say, "this, that, and that, that is it." This you have to learn, you have to study, you have to make attempts. And to some extent I will help you a little by the publication of what I'm writing now as Firefly, which I try to put in such a way that it really has a certain meaning that it will be helpful. And that at times you actually will be able, let's hope, refer to it, as something that may be an explanation of Work, and perhaps in terminology which is a little easier understood than instead of having to dig through All and Everything and get lost in the long sentences. But don't forget for one moment that All & Everything for us is the Bible, and nothing else in this whole world exists like that. It's a very strong

statement and it almost pre-supposes that I know what exists in the World. But let's limit it and say it exists for us, and we call ourselves Western man. And I leave out what may be very useful to those who are brought up in different kind of civilizations, and also those who have lived in another time of life in the history of ourselves. So, whatever it is, this is it for us. And it is that standpoint, I would say, I would try to defend. It is as you now know, not Ouspensky. It is not Orage. It is not Nicoll. It is not any one of the interpretations. And I myself am not an interpreter. You have to realize that, that I'm not trying to be. I speak, of course. And sometimes I speak in a certain tone of voice, and then it becomes a little personal. You cannot avoid it. But that what I'm talking about has been for the last ten, almost fifteen years, exactly the same. And, you can verify it.

Now the question; there are tapes, the question of exchanges, the question of working together, the question of using the Index, the question of certain projects, of being able to work together, this within our groups here in New York, all of that is a certain form of organization. We have to realize that it is necessary to give that kind of an opportunity to different people. And you have to consider it as an opportunity the same way as you would consider your suffering an opportunity to extract from it the form of energy which usually would go into self-pity, for the purpose of trying to wake up and to work on yourself with that, and then to use whatever the conditions are in ordinary life for the development of yourself. These are the obligations I think you have, the obligations and the responsibilities of helping maintain this kind of work in the best

way we can, and for that, that we have an exchange among ourselves if possible, at least an intellectual way, and also in a physical sense. I don't mention music although I would like at times to play just a little bit of Gurdjieff's music, the way it is, again, I say, partly interpreted by de Hartmann. And perhaps a few of the other things. But nevertheless, they have retained a value which I think at times one can listen to, and then simply in listening go home and see to what extent you can be affected by it. That would mean that one has an opportunity. And if we added to that, movements, to the extent that we are able, that there is an opportunity for all three centers to be affected in their own particular way, so that man could reach states of consciousness, states of conscience, and states of Will by following any one of the three different methods, if possible, altogether. And if not possible, one or the other, or the third will do. So don't make a mistake, thinking that it is necessary to do movements in order to understand Work. Or that even it is necessary to come to meetings if you want to understand movements. They could be quite separate if they were taught in the right way. How it is with music, it is usually a question of yourself, because many times you are already so filled by that what you call music that you are conditioned in many, many ways that you cannot hear straight any more. But if you can divorce yourself from all these little conditions of what you already know, and what you recognize, and what you perhaps even play yourself, all of that, the more freedom you can give yourself in being open for that kind of musical vibration rates as set up by the Gurdjieff music as we know it now, very much similar to Gregorian chants or some of the old songs or Temple music that we know from other sources. Many of these things which have such simplicity that at the present time we're not capable of even being

affected by that simplicity. We live, I would almost say, for the sake of trying to make it as complicated as we can.

So, with this, with the three different directions, and to the extent that we can follow them, and to the extent, you might say, that there is a time for it, and that there is time on the part of yourself, that kind of realization, you might say, that you belong, and that you wish to belong, and that you want to help then, that even temporarily for yourself, you may reach what you hope for, that the fact that you are associated with a group of people, which, and out of which, certain people can benefit, that you almost, you might say, contribute to that, to help maintain that, since apparently it has value for some.

This is all I want to say about that kind of responsibility. It has, of course, to do with attendance. And on Tuesday I will insist more and more that those who come, come; and those who cannot come, don't come at all. Monday is a little different, although there is a certain regularity, that I feel is necessary because we talk more or less in a sequential order; and certain things may be referred to that what has happened before.

Regarding tapes, the tapes are available for anyone who wishes. It's a little different perhaps from what you have heard before, and of course I have had always a little reluctance. That is, of course within reason, that those of the Monday group really are not entitled to Tuesday. But sometimes it may be helpful, because even if they don't attend a meeting, the kind of material we do talk about on

Tuesday is useful for anyone who is really and honestly searching for something. But otherwise you can borrow them for a little while. I would advise everyone to get a recorder, a small recorder for their own benefit, so that you actually can listen to it. And of course you have to be careful. You have to return them in time. And you have to give your promise, that is, your oath, that no one except you will listen to it. No friends. No one who you think is interested. This is an absolute requirement. It includes even your wife or your husband. Permission, you might say, for that has to be given. And I will be the one to give it. Or not give. I must be absolutely sure that that is followed. And as soon as one is violating it, the door is closed to all tapes. Understand this quite well. If one person violates this rule, and I find out, everybody else will suffer. It's not that individual, it's not that I would avoid giving him or her tapes. Everybody will feel that. So there you are. Solidarity or not. And you must understand it has to be based on that kind of an understanding among you, that you can trust each other. And if there is no trust among us, there is no Work. If there is no trust that you believe that someone else is telling you the truth whenever they talk about their experience, what sense is there in even trying to compare certain results? What can you do with what someone else says when it is a falsehood? And naturally this includes the truth that you don't belong here. I'm not untrustworthy. I'm honest as much as it is possible, I think, for anyone to be. And for that reason, I extract from you, and I demand your confidence in that. If that isn't there, don't come. Please, don't come.

Now, again, what will we do next year? I will not be here as often as I have been this year. I will be away. There is pressure on me. I have started certain things. They have to be attended to. I cannot leave them. There are certain expansions that I have in mind. I must do it. There are certain activities that I have to do, and that I cannot as yet delegate to someone else. If there is a problem, that I have to help, you might say, people, until they can stand a little bit better on their own feet, these are the problems particularly, that we face on the West Coast. Because there is an influx of new people, anxious and really quite serious, and quite honest about it. And that kind of a demand has to be met. Gurdjieff becomes more and more, I wouldn't say "a household word", but it certainly becomes a word that people can recognize. And something is already connected with it that it is worthwhile. And sometimes books and so forth, are in a good direction to help to establish that kind of level on which Gurdjieff can be compared to anyone else living or already dead, regarding philosophy or a conduct of life. So, when that is there, and one says "A" by having an open meeting, one has to say "B" by attending to those who come as a result of such a meeting. And it is not always easy to be at all places at the same time. So, I will be away perhaps a little oftener. How and what will we do? And to what extent can we combine it together with different groups? The encouragement of different people from other groups to visit, to visit each other, to spend some time to talk about practical problems, to see what they are up against for which perhaps another group may have an answer. And reversely.

This question of exerting yourself a little bit, to see that you are not all the time stuck in the same way, that you are a little bit more flexible, that you really decrystallize yourself.

For that reason I will tell you something. Aside from the fact that I will be away, from the 15th of January for a couple of weeks, because I have to go to the West Coast and will be there, I hope that there will be as a result, not only more activity, but also more intense activity, and also perhaps the possibility of going a little bit further than what we have at the present time. At the present, we have Seattle, we have Berkeley, and we have a group in Palo Alto. I hope that we might have a group in Portland, but I'm not sure about it. And I think that in April I will give a talk in Big Sur which might end up in some kind of a group of people that are interested. I hope so. Perhaps Los Angeles can be added to it. I hope to stop over in Santa Fé for exactly the same reason. I would like to go to Wisconsin. I would like to go to Montreal. I would like to go to Chicago. There are several things that I feel ought to be done. And perhaps they can be done, perhaps not. So this will take place in January. And again we will arrange it in such a way that there will be one group, and perhaps another very small discussion group to talk about the sins of the big group. For that purpose, to exchange and to find out what ought to be done by means of further study.

But what I wish to do is this: for instance, in the spring, when the weather is a little bit better, I would like to go to the West Coast again, probably spend a little longer. It is in connection with

that what I said a little while ago about Big Sur. I would like to give a talk there. And it will be some time in April. I would like to go with a group. I would like to go with all those who possibly can afford it, who possibly can get away, who can, by means of their car, drive with us. And on this road we will stop here and there. We camp. We will eat. Maybe we read. We will have a possibility of an exchange to see ourselves as we are on such a trip. And those who can afford just a little bit, they may return. Maybe they go along for three or four days, then they go back. I hope that we from Boston also can get some people. I think that it is possible that people from Berkely, perhaps Seattle might come and meet us half way. We will try to take the southern route in order to be as well prepared, you might say, and that the weather will permit us. But it is in the nature of exchange on a trip together to see what then we can do and help to maintain a certain level of an understanding of Work among us. I would almost say, anyone who wishes is welcome. I don't want to be excluding anyone; and it depends on what you can arrange, and to what extent you believe that it might be useful for you. Several of us of course are bound by professions. They cannot get away. Maybe they can get a little vacation. It is time enough to prepare. It will begin in the last week of March, as far as I know. And we set out, not like a caravan, but more or less like a group who will at certain places of the road meet and then again confer, or do something so that we are reminded, and help to remind each other. You might have to prepare a little bit with money. You might have to save for it. Maybe you have to figure on it that during such a time you're not gainfully employed. And as you know,



there is not very much money as far as we are concerned to be able to spend it on this kind of thing. But I think for this kind of a purpose and if one is interested, one really can do something by scraping a little bit more together, or going without certain things that now you believe is very necessary.

Maybe this kind of thing can help you to establish a level which most likely you have never experienced. And surely it would be intriguing to find out. I hope that people from the West Coast can meet us half way. I hope that they can then join and talk with us, and those who can continue to the West Coast, even if that may be a little bit longer time. Maybe they have to go back immediately. You think it over. It is all up to you as a whole. It is not up to me to organize it. I don't want it organized. I want it joined together. And I want it as a joint effort. And I want people who feel that they are responsible for certain things, for instance, what is the best road to take? Who gathers information about such things at that time?

Through the A.A.A, or through maps, or through knowledge of the particular territory through which we might travel? And we don't travel with a flag, you know. We just walk, almost I would say, we walk. I hope probably we will have to, if there is a flat tire. We will have to meet these conditions in a different way. Food. Who will take care sometimes of certain things? What can be done without getting into each other's hair? You have to learn to work together.

Because this kind of life as we lead it, and it's getting worse and worse, - is so stereotyped, and sometimes so goddamned monotonous that you get sick and tired of it. And it is extremely difficult

to introduce something on your own, because you don't know what to introduce. And you feel that you have a loyalty and a responsibility to maintain that what always has gone on, as if day after day you take the 8 o'clock to the city, and you come back on the 5 o'clock. This is the life we unfortunately happen to lead, when economically we are forced every once in a while to live that way. And still there is within that little framework sometimes the possibility to be a little bit free, even if, I say, you have a job and it gives you money. And you save a little, and then you say, good-bye. And then for a couple of weeks you're free. And you come back. And then maybe you start another job.

There are many ways to look at this if you really wish. And if there is the possibility of that kind of an exchange, you probably can also profit by what someone else might think, and to see, how can we do it. Transportation. What kind of cars? Reliable cars preferred. Don't let's take something that is already old and ready for the scrap heap. Don't go on tires that will blow out every time. Really, let's be sensible about such things. But, otherwise, think about it. In the future we will have a few people who will correlate the kind of information that is necessary. And probably have to organize. Again and again it is up to you to make this. The Elders of the Church were not chosen. They were there because they were elders. The organizers of this kind of thing are here. And, they are not appointed. You make it. It is your trip, not mine. I only suggest it. I'll be there, here and there. Don't gossip about it. Don't let other people know that that is what we

are doing. Forget it, please. It is a simple kind of thing, and a simple little bit of an effort, something that perhaps we should already have done long ago. And maybe judging by what Gurdjieff used to do, these are the little trips that he made every once in a while to Vichy or to Geneva in Switzerland, or somewhere up in the mountains. And of course that was a little bit more difficult probably, and arranged specially for the purpose of having trouble. I'm not that kind, you know. I'm not - I'm incapable of doing it. I'm too kind, you might say.

But, in any event, here is an opportunity for something a little unusual. See to what extent you can get out of your shell. See what you can do with it. Think about it and prepare. If it is right, if it is the right thing to do, then other people from the other groups will understand. And they will of course do their best. And, I don't care how many. And it does not mean that some of us will get lost. They will get lost. And some will not be able to find the proper place where we meet. And they'll get angry. Let them get angry. Let people who work together have a chance to criticize each other, and get jealous or vain, or do this. These are the characteristics of human beings. And this is what all of us have to work with. This is what you work with in a group. None of us is ideal, because none of us can know what the other ought to be. And none of us, himself or herself, is that way that they are all around able and capable. So of course, there are always differences. And there are always opinions about what is better according to the value, and such and such difference. And with our inherent sense of wishing ourselves well, we certainly will criticize someone else who differs from us.

Try to understand what life is worth, what it might mean for yourself in order to become free from all these little idiosyncrasies and nonsensical things that now take up your energy and eat us anyway. So that not anything of that kind unnecessarily takes place. And when it does take place, that at least we might have a chance to welcome it, and say, "Oh, how interesting! Your tire blew out, didn't it?"

You understand now what I mean by making plans. We will make more plans for the following - for the rest of the year. It is only that beginning in the summer there will be something else maybe, all the time having in mind Work. Don't ever forget this. Making a little trip is no substitute for Work. To work together even on a little project is no substitute at all. And it is always forgotten. Because you think by the fact that one is together, and work on something, like making some spoons, or building a little house, or having a music room that has to be finished, or things of that nature, it is not that that is necessary. It is that you bring to whatever you are going to do together still the wish to be awake whenever you work. And that never the kind of a project, or that what is accomplished, or that what you wish for, you might say in the end to work for, because you cannot separate it. - You have to work in your daily life also for a certain accomplishment and ideal - that none of that really should enter into your wish to be awake. And that in the wish to be awake nothing is determined of what it will be when you are awake; as if you climb a mountain, you don't know what the panorama is from the top. But, if you get there, you will find out.

These are the things, I believe, that regarding Work as a group, as we now try, as you now take on you an obligation to try to understand from now until the first of the year, what is involved in Work, what is involved in the relationship between all of us; what is involved when we are caught, and that we see it, and that we lose ourselves in criticism or gossip, or ordinary superficialities of things we don't like. And of course sometimes the things where the shoe doesn't fit, that we want to have something else, and to look many, many times for the line of least resistance in order to sleep a little bit more soundly. Don't mind when someone wake you up, pokes you in the ribs. Maybe you will mind it because it didn't come from you. And maybe you resent it because you don't like to be reminded. And nevertheless, try to see what is happening when you object to it. It is that you desire to stay asleep. When someone tells you something, you can accept it. If it is right, use it. If it isn't, don't use it. But accept it. Let it be, whichever way it is for yourself.

So, now, what else?, and what else can we say? What else can you prepare yourself with? What else do you need really? When you think of Work, you are clear. When you need stimulus, you know where to get it. When you consider yourself, you know you have a conscience. You know that you have to work. You know that there is a need for it for yourself. You know there is a need to be able to be in this life the way we should be. There is a need because life becomes more and more difficult. You know this. You know when you read the newspaper. You know when you see what is being published. You see what drive there is written. You see what art is produced. You can see what

religious attempts are being made, superficial like hell. Why should it be, why you should be affected by it.? Why isn't it possible for each one of us to have within oneself something that you are quite sure about? And then you can be in the midst of activity, and still remain awake? Of course, these are the problems of life. We all know them. We also know how difficult it is. We know how easily one forgets.

For this coming week, that is your Christmas week, up to the first of the year which is that Sunday, for that week when we don't have meetings, when you are, you might say, on your own, when you want to enjoy certain possibilities of Christmas, maybe with your family, maybe in having a little bit of freedom as a holiday, maybe taking it a little easy, I would ask you also, to the extent that you are religiously inclined, - and all of us are more or less, in our way, in the way we sometimes are brought up - I would ask you to pray, to pray for five minutes. Very simply, using words that are familiar to you. Not words from the Bible. Not words from a Church or a dogma, not something that you believe that God will understand. He won't understand a word of what you are saying.- He will know if He knows. If He is close enough,- if you are close enough to Him, if you are earnest enough, intense enough. If you live deeply enough, if that what is your prayer comes not only from your heart, but it comes from that what is really the essential part of your life, where it really should come from all the time, if that kind of prayer as said by you sometimes vocally, sometimes inside, that then at such a time you relax, and you make, as it were, your body devoted as if it is being able to be sacrificed for the purpose of wishing to

build something in which you could live a little bit more permanently. Call it Keshjan, if you like, or call it Soul, if that is more appealing to you. But in any event, that during that five minutes, ten minutes, you come to yourself. In the relaxation you may be able, and in that prayer which engages your emotion, you may be able to establish something of a level of your being, and be then quite honest with yourself. Try in this honesty to accept yourself for whatever you are. Because if you don't do that, you're not honest; you try to judge. And the honesty is not based on judgement. The honesty is based on the acceptance of facts as they are. That is the relationship of truth. Truth is not dependent on the value. Truth is dependent on the state of being. And as soon as there are values and they are compared, you are not truthful any more. Truth is your conscience. Truth is that what you can hear in silence without words spoken, which come to you by intuition, and lodge in your mind as a result of which you know; and even sometimes you cannot formulate because your feeling and that what might become your emotion, should be predominant in the desire really to be awake; and in awakening establish for you the level where you really wish to live. At such a time you become small. At such a time you are willing to die. At such a time your honesty will say, "Not my will, but Thine," to the extent that that what you understand as God, perhaps as a messenger, or perhaps as a person who directs, or perhaps as a person you respect, or perhaps as something that is more abstract; and it happens to exist in certain terminology as indicated by the word "Infinity". And again whatever that meaning may be, that what you uncover in yourself could at such a time be your magnetic centre. This is the one central point. Maybe a few

cells; maybe the life-matter in each cell, the totality of your body as it is living, as it is functioning in each cell, fulfilling the particular function necessary for that cell, that is the life of the cell. And that is the place of that cell. And again there is no gradation because they are all alive.

If you could realize that for yourself, you could realize then that if at such a time around Christmas, the end of the year, the taking of stock and an accounting of yourself in values which of course you are familiar with, and in honesty which gradually will eliminate the values, in its place substitute a level of being for yourself, that that will give you a certain fundamental point, or perhaps a note that you strike. And that note is your note for the next year. What it is that you will select at such a time, it is very much as if you select a color which belongs to you. Or that you select a precious stone of a certain kind. And that is you, as if it is your birthstone. As if it is something that you at that time select in the form of your father and mother, because you happen to be a child; and that what you are now is a result of that what your father and mother, as being together, brought about. This what is fundamental in one, one has to uncover gradually, because you are a product of that foundation. This fundamental property, this sound of the world for you in your world, what it is that you represent; what it is the culmination of all life as represented by all your selves in one, in which that what is then life is in unity and in relationship and fusing with that what is Absolute. That finally out of this kind of a state one reaches something that is not any longer subject to all ephemeral phenomenon. But that is



something that becomes in you the fundamental unity which is all-existing, endless, omnipresent, omniscient, and omnipotent. That what is God within one. That one at such a time establishes the relationship with that what he considers his God within himself, and produces as a taste that what it is to experience Heaven.

Again and again, this is a serious week. It is the end of this year, and end of attempts of seeing your tendencies. And next year to be able to use whatever knowledge, whatever wisdom and whatever will you have gained, you have made, you have attempted, again and again for the purpose for further growth, - to find out more and more about your place, to find out more and more about what you don't know, to find out that that what you don't know always will be elusive, until the moment when there is a realization of a non-dimensional world in which everything for some reason of other exists. In that sense all and everything is Infinity.

So, have a good year. We will meet again in the beginning of the year regularly on Tuesday, Monday, and also Wednesday.

Good-night, everybody.